



THE NORTHWESTERN Lutheran

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~~~~~ The Ascension of Our Lord ~~~~~

O CHRIST, THOU DIDST TO HEAVEN RISE

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| <p>1. <i>O Christ, thou didst to heaven rise<br/>To have in preparation<br/>My place beside Thee in the skies<br/>For timeless habitation.<br/>My Savior, Thou didst high ascend<br/>That I might also heav'nward wend:<br/>So sings my soul in rapture.</i></p>    | <p>3. <i>Where Jesus dwells, my way will lead.<br/>Should I then leave Him? Never!<br/>On Him, on Him my soul shall feed;<br/>To Him I cleave forever.<br/>Though many a woe I suffer here,<br/>When I depart, my Lord shall cheer<br/>My heart with bliss unending.</i></p>          |
| <p>2. <i>Above the clouds Thou, Lord, didst soar<br/>Up to the highest heaven,<br/>That I might follow and no more<br/>By ills of earth be riven.<br/>Thy sorrows all left here below,<br/>Thy path to purest joy did go,<br/>That joy might be my portion.</i></p> | <p>4. <i>Then, O my soul, fear thou no more,<br/>And bid farewell to grieving!<br/>When troubled sore, oh, give not o'er!<br/>This scene I soon am leaving.<br/>This vale of grief shall fade from mind<br/>When I with Jesus comfort find<br/>In halls of heav'nly splendor.</i></p> |

— Gottfried Haendel †1695

(Wisconsin Evang.-Lutherisches Gesangbuch, Number 209.  
Melody: Es ist das Heil—. Translated by W. H. F.)

**The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57**

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**THE COVER** — Trinity Ev. Lutheran Church, Eugene, Oregon;  
G. Jerome Albrecht, pastor.

# Editorials

## No Idle Gazing Up Into Heaven!

Jesus was taken up and a cloud received Him out of the sight of the assembled Apostles. While they stood there steadfastly gazing up to the sky, two men stood by them and said to them: "Ye men of Galilee, why stand ye gazing up into heaven?" It was perfectly natural that they should stand there looking up into the empty sky, and who of us would not have done the same? But natural as it was, there was reproof in the words of the angels: "Why stand ye gazing up into heaven?"

That reproof applies to us too. We are not to brood and speculate about such wonders as the ascension of Christ into heaven. The Apostles stood there because they were astonished, and we are as astonished as they and understand the Ascension as little as they did. But we do know that He now sitteth at the right hand of the Father and that He will certainly come again "in like manner as ye have seen him go into heaven." Any brooding or speculating about the Ascension beyond what has been clearly told in Scripture is mere idle gazing up into heaven.

There were similar reproofs on other occasions. There was, for example, that gentle reproof of the angel at the empty tomb who said to the women: "Why seek ye the living among the dead?" There is much that we do not now understand about the Resurrection and the Ascension, nor do we need to know every detail about those wonders. We do know that the Lord has gone to prepare a place for us, that where He is, there we shall be too; and that He will come again, and that He has ascended, as He Himself said, "unto my Father, and your Father; and to my God, and your God." All of that we know, because it has been revealed unto us in Scripture. Like everything else in Scripture, this too has been revealed to us for our instruction in righteousness.

What, then, does the ascension of Christ into heaven mean for us today? There is no need to speculate about that, for we have Christ's clear answer to the question. His ascension is the beginning of the fulfillment of the promise that He will come again to receive us unto Himself, that where He is we may be also. That gives us hope and confidence for all time to come. And, secondly, it means that we as faithful and wise servants should patiently await His coming and at all times be ready to receive Him, walking "worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10). "Blessed is that servant, whom his Lord when he cometh shall find so doing" (Matt. 24:46).

E. E. KOWALKE

\* \* \* \*

## A Cup of Coffee?

"Ah, my dear," Mother Seton asked, "how could you sell your God for a miserable cup of coffee?"

What had the transgressor done? Stolen to obtain a cup of coffee? Preferred morning coffee to going to church to hear the Word of God? Sold honor and integrity for paltry creature comforts? Or, perhaps, had another Judas betrayed his Lord?

Here, certainly, was righteous indignation against iniquity. This was a devout, selfless servant of the Lord dismayed by another's selfishness and weakness. Here was one who was zealous for God's honor and zealous in keeping His commandments.

This was Mother Seton, who may become the first native-born Catholic saint in the United States, charging a disobedient nun with having sold her God. The nun had failed to receive communion because she had broken her fast with a cup of coffee. This, then, was the infraction that Mother Seton elevated to the transgression of a Saul, or a Peter, or even a Judas.

"How could you sell your God for a miserable cup of coffee?" Only, God wasn't sold for that cup of coffee. Requiring a communicant to fast before partaking of the Lord's Supper is a commandment of men. Rome imposed that commandment, not God. God wasn't sold when that ordinance to fast was broken.

Rather, God's truth is sold when a commandment of men is elevated to the level of doctrines of salvation. Making the keeping of these commandments a requirement for saving grace not only gives man's religion equal status alongside God's religion; it displaces God's teachings, distorts them, vitiates them. Mother Seton charged the nun with betrayal. Mother Seton herself is to be charged with betrayal.

The question is, "Mother Seton, how could you sell God's truth for a miserable cup of coffee? How could you make a cup of coffee a condition of salvation?"

Yet Rome is making you a saint. The Pope is already venerating you; soon he with his deluded church will be worshiping you.

C. TOPPE

\* \* \* \*

## The Ascension of Jesus — A Guarantee to Us

The Christian message is based on historical facts. One of the outstanding ones, listed in the Creed, is the ascension of Jesus into heaven 40 days after His resurrection. His further 40-day stay on earth was not necessary to complete the work of redemption. That was complete on the cross, but it was necessary to establish the reality of His resurrection which the Apostles were to go out and preach, and so He showed Himself alive by many infallible proofs.

His ascension also carried with it great comfort and promise for us. He Himself said: "Where I am, there shall also my servant be." He promised that He was preparing a place for us in the heavenly mansions and that He would come again and take us there. His ascension is the guarantee of our future reception into heaven.

He ascended into heaven as the Lord over all. He is the Ruler in charge of the entire universe. That constitutes not only a vindication for Him personally but also assures us that we are completely under His care in all our affairs. This all-powerful Savior sees to

(Continued on page 158)

# Studies in God's Word: Lord, Teach Us To Pray

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:5-13.)

"Lord, teach us to pray." This is the request that one of the disciples made of Jesus. This disciple had observed that Jesus prayed often, especially in times of stress. He had seen what prayer did for Jesus. He himself wanted to become better versed in this Christian art.

Jesus gladly heeded his request and once more taught His disciples the Lord's Prayer as He had also done in the Sermon on the Mount. Having taught them what to ask for, Jesus continued the lesson by show-

ing them in what manner He would have them pray.

We, who ought to be expert in prayer, must confess that we often neglect to pray, that our prayers are still sluggish and half-hearted. Of the many things that we need to ask in prayer, by no means the least is this request, "Lord, teach us to pray." Teach us to pray

## Perseveringly

How easily we become discouraged! We pray for something once, maybe twice, but the answer does not immediately come in the manner we had expected. We conclude that prayer is a waste of time.

By means of a striking example Jesus teaches us to pray in an altogether different manner. Suppose that you would hear someone rapping on your door late at night. Still half asleep, without bothering to get out of bed, you ask who it is. You learn that it is your neighbor. He has a problem. A friend of his has just arrived unannounced. He has nothing to set before him. He wants you to get up and give him some bread. Expecting to learn of a real emergency, you are angry that he has the nerve to disturb your rest for something as trivial as this. For something like this you're not going to get up and upset the whole household. You tell him to go home. But he won't take "No" for an answer. He starts knocking again. Finally you decide to get up and give him some bread, not for friendship's sake, but because you know this is the only way to get rid of him.

The picture is intentionally over-drawn. The Lord would have us show the same perseverance in prayer. We are not to stop if the answer is not immediately forthcoming. We are to keep on praying. Instead of becoming discouraged, we will pray more

## Insistently

Ask! Seek! Knock! Each of the verbs becomes stronger. The demanding neighbor began with a simple asking. When that failed to arouse his friend, he sought the part of the house where he might be sleeping and repeated his request. When that failed to produce results he started knocking and kept on knocking until his request was granted.

We would do well to remember this for our own praying. When the door of heaven seems to be closed to us and our Lord seems to be asleep, when, instead of receiving help, our needs increase, let us not conclude that further prayer is useless. Let such a situation rather add a fervor and intensity to our praying that is often absent when all is going well. For if even an earthly friend, who values his night's rest more than our friendship, can finally be persuaded to come to our aid, how much more eager our heavenly Father will be to help us! We may be certain that He will answer at the time and in the manner that is best for us. A realization of this truth should move us to pray

## Confidently

We ought to trust God to know what He is doing. Even an earthly father would not knowingly give his child something harmful. The little child may think that a sharp knife is an interesting toy, but the father must say "No" for the child's own good. The older child wants his own car. Again the father says "No" for the child's own good. The children were not aware of the fact that they were asking for something that could hurt them. They probably felt their father was being very cruel. In later years they perhaps realized that their father had done the right thing.

We would not knowingly pray for something harmful. In all good faith we ask for things which we believe

*(Continued on page 158)*

# News FROM OUR Missions



## Sowing the Seed in the Land of Shinto

In Jesus' Parable of the Sower, He clearly describes the work of the Church. This work is to continue until the final Harvest on Judgment Day. As members of the Church, we are at all times to be vitally concerned about doing this work while there still is time.

### The Sowers

Every Christian has been commissioned by the Lord to work in the fields of His kingdom to sow the Seed, the precious Gospel of salvation. Since we cannot all work in the various fields which the Lord has assigned to us, we send missionaries and teachers to do the work for us.

One such field is the country of Japan. At present, our sowers for the Lord in Japan are missionaries Richard Poetter, 4022 Ishlkawa-cho, Mito City; Richard Seeger, #20, 2-Chome, Tomisaku-Cho-Bunkyo, Tokyo; and Luther Weindorf, 3249 Banchi #27 Nishihara Machi, Mito City, Ibaragi Ken, Japan.

### The Seed

Let us hear portions of a recent letter from Pastor Poetter: "February 3 is the Shinto 'Setsubun Festival.' According to Shinto, this is the day between winter and spring. The most popular ritual of this festival is the 'mamemake,' the ritual of throwing beans to disperse the evil spirits. . . . The beans are supposed to have the magical power to chase away the devil. In this way the devils are made to carry away the sins of the past year. . . . When we think of how literate and educated the Japanese people are, we can see that education and advanced civilization in itself can do nothing to alleviate the spiritual darkness in which these people are living. They need Christ and Him crucified. 'Behold the Lamb of

The Delegate Church Council of our Lutheran Evangelical Christian Church meeting on January 15, 1963, in front of Mito Chapel.



God, which taketh away the sin of the world.' He bore the sins of the whole world and paid a sufficient price to take them all away with His own life's blood. This message of sin in man and grace in Christ Jesus we are sowing wherever the Lord opens a door and gives us the opportunity. And praise be to Him, the Holy Spirit is working miracles, creating faith in the hearts of these Japanese.

### The Soil

"We moved into the new home you built us on December 17. . . . We were just able to finish Christmas preparations and have Christmas Eve service here. We had a full house of 70. . . . Two men, Mr. Tamura and Mr. Utsugizaki, received baptism and were confirmed. . . .

"Wherever we went, Ishioka, Oarai, or Shimodate, we had the same blessed experience. . . . At Shimodate, 15 adults gathered for our first Christmas service there. Four of them want to be instructed for baptism, and we are very happy to instruct them. . . .

"Let me introduce you to Mr. and Mrs. Kaminishi, newlyweds. He is a high-school teacher of English. . . . He came first because I speak English. He was not interested in Bible teachings. But gradually I saw an awakening. His wife came and showed interest immediately. . . . I offered to go once a week to their home to instruct them. . . . At first I had to do all the talking, and they wouldn't prepare for the next lesson. But since Christmas a remarkable change has taken place. They are both memorizing the Catechism and preparing. They ask questions. They have a daily Bible Reading Calendar on the wall. They have invited other people to come to church. Recently he asked, 'How can I pray?' . . . May the Holy Spirit lead them through the portals of grace and keep them in the true faith to life everlasting.

"Miss Makano is another story. She came one day and asked to be baptized immediately. I explained I would like to instruct her first. She studied eagerly. One day she asked, 'If I become a Christian, will I have to give up ancestor worship and all

the other religious customs the Japanese have?' I showed her what God said in the Bible about this. That was the last time. She never came back. But the Word sown may bring her back again some day.

"Mr. Takamuka is a third-year university student majoring in education. He came irregularly for over a year to the Thursday evening Bible Class. . . . He was always smiling and friendly when he came. Just before Christmas, he came excitedly and said, 'Teacher, I have to be baptized soon!' I was a little startled at the time, but he wouldn't say why. Since that

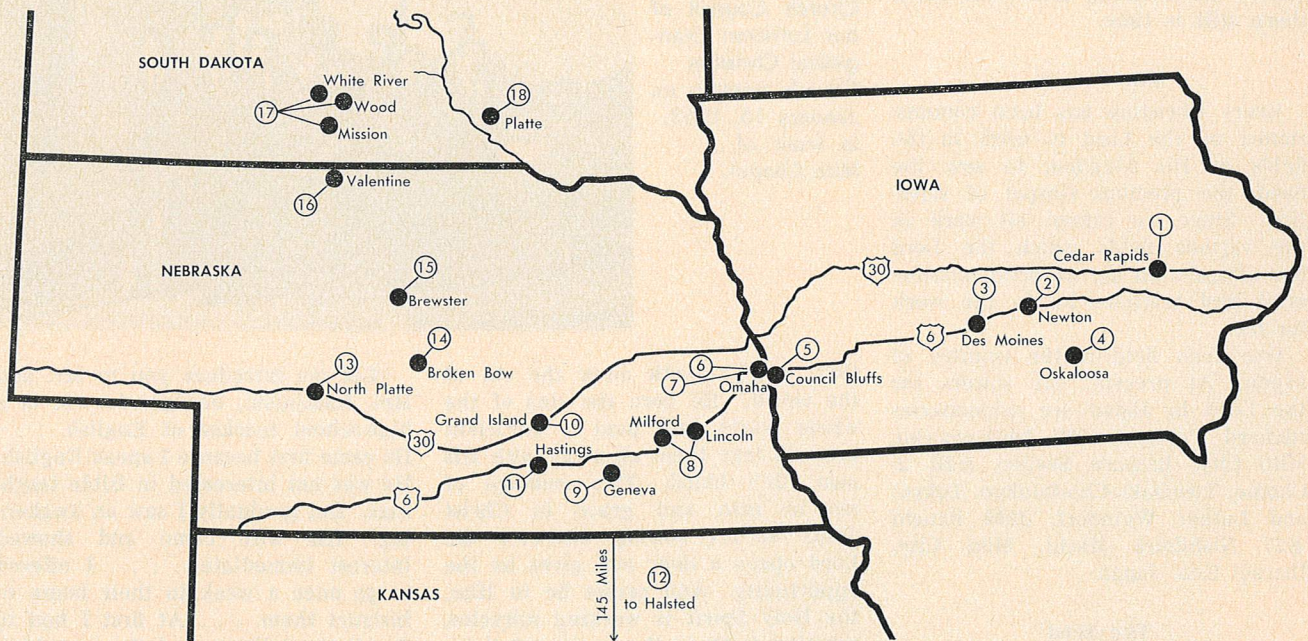
time we have become fast friends. . . . He had been greatly influenced by Christian uncles. . . . He now takes four lessons a week. . . . Today he brought his roommate to church service.

"The spread of the Gospel and building of His kingdom is being pursued prayerfully and with dedication by the consecrated Christians of our congregations. . . . Six teach Sunday school. One is working on Christian literature and assisting the missionary. Others assist with mailing and printing. One works with Braille, bringing the Gospel to the blind.

Delegates of the various congregations meet regularly to plan the work of the Church. . . . It is a joy to see the fruits of faith in our members. . . ."

The Apostle Paul's description of the work of the Church certainly applies also to our work in Japan today. He says, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. . . . For we are laborers together with God. . . ." (I Cor. 3: 6-9).  
F. H. Nitz

## Nebraska District Missions



1. **Cedar Rapids, Iowa — Good Shepherd**  
Vacant. Served by Pastor R. Michel, Newton, Iowa. Founded 1953; 36 souls. Suffered great losses by removals.
2. **Newton, Iowa — Grace**  
Robert Michel, pastor. Organized 1953; 91 souls.
3. **Des Moines, Iowa — Lincoln Heights**  
Milton Weishahn, pastor. Organized 1946; 226 souls. Christian day school with 28 children and one lady teacher. Relocation necessary.
4. **Oskaloosa, Iowa — Grace**  
W. A. Wietzke, pastor. Organized 1945; 100 souls. Old church sold, new one being erected.
5. **Council Bluffs, Iowa — Redeemer**  
Hugo Fritze, pastor. Organized 1947; 82 souls.
6. **Omaha, Nebraska — Gethsemane**  
F. A. Werner, pastor. Organized 1942; 253 souls. School with 61 children, one male teacher and two lady teachers.
7. **Omaha, Nebraska — Good Shepherd**  
W. H. Wietzke, pastor. Organized 1950; 164 souls. School with 20 children and one lady teacher.
8. **Lincoln-Milford Parish**  
Hermann John, pastor. Lincoln, St. Mark's: Organized 1956; 66 souls. Milford, Grace: Organized 1950; 11 souls.
9. **Geneva, Nebraska — Grace**  
J. Rockhoff, pastor. Organized 1927; 241 souls. School with 29 children, one lady teacher; pastor assists teacher.
10. **Grand Island, Nebraska — Christ**  
W. Wichmann, pastor. Organized 1944; 247 souls. School with 41 children and two lady teachers.

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| <p>11. <b>Hastings, Nebraska — Redeemer</b><br/>H. Lichtenberg, pastor. Organized 1945; 197 souls. Pastor Lichtenberg also serves a new mission at Stockton, Kansas.</p> <p>12. <b>Halstead, Kansas — Trinity</b><br/>H. W. Bittorf, pastor; 36 souls. The pastor also serves about five military camps in Kansas for the Lutheran Spiritual Welfare Commission of our Synod.</p> <p>13. <b>North Platte, Nebraska — St. Paul's</b><br/>Gordon Snyder, pastor. Organized 1955; 103 souls.</p> <p>14. <b>Broken Bow, Nebraska — St. Paul's</b><br/>David Schmeling, pastor. Organized 1931; 140 souls.</p> | <p>15. <b>Brewster, Nebraska — St. John's</b><br/>E. C. Birkholz, pastor. Organized 1904; 72 souls.</p> <p>16. <b>Valentine, Nebraska — Zion</b><br/>J. E. Lindquist, pastor. Organized 1934; 243 souls. School with 24 children and one lady teacher.</p> <p>17. <b>Mission - Wood - Whiteriver, South Dakota, Parish</b><br/>Edgar Herman, pastor. Mission, Zion: Organized 1915; 175 souls. School with 19 children and one lady teacher. Wood, St. Peter: Founded 1933; 19 souls. Whiteriver, St. Paul's: Founded 1918; 20 souls.</p> <p>18. <b>Platte, South Dakota — Faith</b><br/>Served by Pastor G. Tiefel, Jr., from Bonesteel, South Dakota</p> |
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HUGO FRITZE

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## Trinity Ev. Lutheran Church

### Eugene, Oregon

The corner of 30th Avenue and University Street in Eugene is the location of the first new church ever built by a congregation of the Wisconsin Synod in the state of Oregon. It was dedicated in July 1962. There are only three other congregations of our Synod in the entire state, and all three of them are in the Portland area. Two of them are missions, and one of them is a self-supporting congregation. The prospects appear bright that all three of them will be building new churches before the end of 1963.

Eugene, home of the University of Oregon, is Oregon's second city and the fifth market in the entire Pacific Northwest. Its mild climate, spectacular scenery, and abundant opportunities for all kinds of recreation continue to attract many new residents. Because this is such a desirable place to live and because there is an abundance of cheap power, new and diversified industries are being attracted, but lumbering is still by far the largest industry. Statistics justify the designation of Eugene as Lumber Capital of the World.

Despite the many natural attractions of this area, we could point to a number of reasons for questioning the wisdom of establishing a mission congregation and building a church in Eugene. In the first place, it is new territory for us. There are few, if any, other mission stations that are as isolated. There is not another congregation of our Synod within 100 miles of Eugene: none within 500

miles to the south or to the east. And we are farther west than any other congregation of our Synod. Hence, there are no neighboring congregations to "feed" this fledgling; since the organization of Trinity Congregation there have not been a half dozen communicants gained by transfer from sister congregations.

Some general characteristics of the population might also seem to advise against our working out here. The people are mobile. Most of those who live here were not born here, and many of them will not be living here a year or two from now. This helps to explain the fact that there is a very casual attitude toward church membership. The percentage of people who even *claim* membership in a church is lower than anywhere else in the United States. Here it is considered normal *not* to go to church, and the family that attends regularly is looked upon as something of an oddity. The White Water Parade down the McKenzie River east of Eugene, which began at 10:00 A.M. on Palm Sunday, attracted an estimated 25,000 spectators. That same morning our church service attracted exactly 27 worshippers.

Then, too, the shortage of men and of money in our Synod affects this mission in an extreme degree. Where the prospect for rapid growth and early self-support is good, those might not be such important considerations. Eugene is not that kind of mission field. Our primary source of growth is through the confirmation

of adults, which is necessarily a slow and time-consuming process, and all too often the seedlings thus nurtured have withered in the hot sun of temptation. A number of communicants just about equal to the present membership have gradually left the congregation, in most cases because they loved this present world too much and were unable or unwilling to resist her temptations. It is so easy to find another congregation, even another congregation that calls itself Lutheran, that is more at home in this world, that somehow hopes to conquer this world by compromise and even by surrender, a church that is at peace with this world, though that peace has been attained not by gaining the victory, but rather by ceasing to resist and to fight.

Those are some of the reasons which occasionally cause us to wonder, "Should we be here at all?" Yet a more penetrating look convinces us that these are not, after all, reasons for us to stay away or to go away, but rather reasons for us to redouble our efforts. These conditions emphasize the desperate need that exists here for us to carry on the work to which we have all dedicated ourselves, namely, the task of introducing lost sinners to the Savior whom they all need, even though they do not recognize their need. This may not be a mission field that is white unto harvest, but it surely is a field where the wild and weedy ground of unregenerate hearts needs to be plowed and culti-

vated and where the good seed of the Word needs to be planted, even if it takes a long time for it to sprout and mature and produce a harvest of immortal souls.

That was the kind of field into which the Pacific Northwest District Mission Board called Candidate Daniel Malchow just 10 years ago, in 1953. There were about four families here who wanted to be served by a pastor of the Wisconsin Synod. Services were begun that summer in the rented parsonage and soon moved into a public school. The present pastor came to Eugene in August of 1955, and the congregation was organized in June 1956.

After worshipping in rented quarters in public schools for almost nine years, we were privileged to dedicate our new house of worship to the glory of the Triune God in July 1962. The

A-frame structure, 30 by 72 feet, was designed and built by a local firm. The full-daylight basement is intended for future use as a Christian day school. The contract price (which did not include organ or pews) amounted to just over \$33,000. A little more than \$900 was earned by members of the congregation through volunteer labor and was immediately applied to the reduction of this loan from the CEF. Since the dedication, an organ has been purchased. Pews have also been ordered and should be installed by the time you read this. These furnishings were partially financed by an additional loan from the CEF.

Thus after 10 years of labor and struggle, of numerous discouragements and delays, our gracious God has provided adequate facilities for Trinity Congregation of Eugene. The

parsonage, built in 1958, and the church should both serve our needs for many years. Our small congregation, whose very survival has been an evident miracle of God's grace, does not expect any spectacular growth in numbers, but we are confident that our gracious God will continue to add believers to our present 32 communicants and 65 souls. All He asks of us is that we faithfully use the Word of Life.

So, even as we call upon our fellow believers to join us in praying that it may please God to increase our numbers, we more fervently beseech Him to increase our faithfulness and our fearlessness in meeting our God-given opportunities here in Eugene and in all places where the Lord of the Church calls us to serve as stewards of the mysteries of His grace.

G. JEROME ALBRECHT

## Dedication

### Trinity Lutheran School Town Liberty, Wisconsin

Trinity Ev. Lutheran Congregation was permitted to dedicate its new school to the glory of God on March 24, 1963. During the past 10 years, because of increased enrollment, Trinity's children had moved from a one-teacher, one-room school, first, into the renovated church basement. The church basement afforded modern facilities, but there was only a thin wall between inadequate rooms for a two-teacher school. On March 25, Trinity's children and teachers moved into the third school building within 10 years. Members of neighboring congregations, former teachers, and the Executive School Secretaries joined the congregation in the dedicatory services at 2:00 P.M. on March 24, 1963. Pastor David Worgull delivered the dedicatory sermon. Attendance was estimated at close to 700.

Trinity's school is somewhat different in construction than most schools. The school is basically a low silhouette steel building. The exterior wall panels are embossed steel with factory-applied enamel. The exterior colors are green and desert tan.

The front and one of the ends have portions of Roman-brick facing. The building itself is 32 feet wide and



Trinity Lutheran School, Town Liberty, Manitowoc, Route 1, Wisconsin

112 feet long. There is a larger-than-average classroom on each end. Between the two large classrooms there are a spacious corridor, a cloak rack, drinking fountains, etc. To the west of the corridor are doors leading to the restrooms, the furnace room, and a sizable school office. To the east of the corridor is a room some 36 feet long and 12 feet wide which at present will be used as an instruction and committee room.

The exterior walls and ceiling are insulated with fiberglass insulation, over which rocklath and plaster were applied, except that three walls in the instruction room are of steel and

should, therefore, demand little future maintenance. Windows are all of the insulating type.

The school itself was built for \$41,000.00. Everything movable inside, as well as such immovable items as chalkboards, etc., are extras. Volunteer help and donated items have helped keep the cost of these "extras" down.

Although the material and the construction of Trinity School is admittedly "different," the same old Gospel will be taught by both pastor and teachers. Present teachers are: Mr. U. E. Seidl and Mrs. Glenn Sonenburg.

S. KUGLER



**Topic:**  
**What Is the Meaning of  
Matthew 26:52 and of  
Isaiah 2:4?**



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

## **Matthew 26:52**

In Matthew 26:52 we read: "Then said Jesus unto him, Put up again thy sword into his (its) place: for all they that take the sword shall perish with the sword." A reader heard the second half of this passage quoted in a sermon and asked for a more detailed explanation of it.

### **Consider the Situation**

First we look at the circumstances under which the words were spoken. A multitude had come from the chief priests and elders to take Jesus captive. Peter in his zeal to defend Jesus drew his sword, struck a servant of the high priest, cutting off his ear. Jesus then forbids Peter's action and as a reason tells him: "For all they that take the sword shall perish with the sword."

### **All Use of Force Forbidden?**

Does this forbid *all* use of the sword, that is, of force, which includes the taking of life? The answer we have in Paul's letter to the Romans: "For he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4). This speaks of the government, which is an ordinance of God. To it God has given the sword, the use of force. The government has been given the power to avenge wrong, to punish the evildoer, even to the extent of taking a criminal's life. What Peter was doing, however, he was doing as an individual. No individual has been given the word, the right to avenge himself personally. Peter had no authority to draw his sword. Jesus had not asked for his help; nor was it a question of self-defense. Peter, if he harmed or killed anyone with his sword, was one against whom the sword should be used by the power to whom God had given it, the government. This is the thought expressed also by God in Genesis 9:6: "Whoso sheddeth man's blood, by man shall his blood be shed."

### **A Truth Regarding Christ's Kingdom**

However, this incident also teaches us something about Christ and His kingdom. His is not an earthly kingdom that is defended, preserved, extended through earthly force, by means of the sword. Peter wanted to defend Jesus in this way. Jesus told him to put his sword into its place, the sheath. Later Jesus told Pilate: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36). This Peter had to learn. And this we shall ever need to remember: not earthly power and strength and force will defend Christ and

build His Church. The Church has been given a "sword," but this is the "sword of the Spirit, which is the word of God" (Eph. 6:17).

## **Isaiah 2:4**

The same reader also inquired about Isaiah 2:4, especially the words: "Nation shall not lift up sword against nation, neither shall they learn war any more." The question this passage perhaps most often raises is this: Does God here promise a time of temporal peace on this earth? Can we hope that there will be a time when nations will no longer make war on one another?

### **A Scriptural Hope?**

Scripture itself gives us an answer. The description Scripture gives of this world while awaiting the end is not one that leads us to expect a time of earthly peace, all enmity and war ceasing among the nations of the world. Read Matthew 24:6-12 and Luke 21:9,10. Also the description given of men as they will be in the last days in II Timothy 3:1-4 is hardly one that promises a world in which men live in perfect peace. Surely, what is said in these various passages will have to be kept in mind as we read Isaiah 2:4.

### **Picture Language Frequent in the Prophets**

What then is the peace spoken of by Isaiah? Remember that the prophets often speak in picture language, that they use things earthly to describe things heavenly, that Judah and Jerusalem are a type of Christ's eternal kingdom and of the heavenly Jerusalem.

### **The Peace Christ Won and Brings**

In this passage Isaiah looks beyond the earthly nation of Judah; he sees Christ's kingdom, a kingdom of peace. Christ rules His kingdom with the Gospel of peace. He Himself is the Prince of Peace. He brings to men true, inward peace. He as mediator has reconciled man to God so that we now have peace with God through our Lord Jesus Christ. Finally, through Him we shall enter into eternal peace in heaven.

Concerning temporal peace among men, Jesus said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). On the other hand He told His disciples: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). The untroubled heart through the forgiveness of sins is the true peace Christ brings. The prophecies of Isaiah concerning Christ and peace must be understood in the light of these words of our Savior.

ARMIN SCHUETZE

What do  
you mean..



# The Gospel ?

## SAVED THROUGH CHRIST

People have often wondered: How can God forgive sins? Doesn't God care whether we sin or not? Or does He just good-naturedly forget about our sins? Or does He perhaps simply pretend not to notice?

### Not Indifferent to Sin

No, God's forgiveness is not due to His indifference to sin. He does not forgive our sins by blandly overlooking them. He does not and cannot close an eye to them like a doting grandfather who unconcernedly excuses the misdemeanors of his errant grandchildren. God's righteousness and holiness do not permit that.

### Through Christ

We are forgiven by God because we are saved *through Christ*. The Gospel tells us that "the Lord hath laid on him the iniquity of us all" (Isa. 53:6). "He was wounded for our transgressions, he was bruised for our iniquities" (Isa. 53:5). From the Gospel we learn that "while we were yet sinners, Christ died for us" (Rom. 5:8), and that "Christ died for the ungodly" (Rom. 5:6).

What a sermon there is in this little word, "for"! The Greek word which is used here means that Christ did not merely suffer on our behalf or for our benefit but *in our stead*. Jesus became our Substitute. Sin must be punished, but Jesus took our place and suffered the punishment which we deserved. He paid the ransom price for our release.

### Only Through Christ

So we are saved through Christ — and *only* through Him. There have been countless deceivers and false prophets who have proclaimed themselves to be the savior of men. Millions have been led astray, for example, by

Mohammed. Again, untold millions believe that by making strenuous efforts they can save themselves. In a recent radio broadcast sponsored by the Christophers, a Roman Catholic organization, it was said, "We need have no fear of God's judgment if only we come with our hands filled with good works and deeds of love." If that were true, then we would not need Christ. We could do without a Savior. We could atone for our sins ourselves by our good deeds.

But Jesus plainly tells us, "No man cometh unto the Father, but by me" (John 14:6). He alone is the Way, the Truth, and the Life. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Thus, the Gospel centers in Christ. The good news of salvation is based solely on Christ's redemptive work.

### The Gospel Reveals God's Grace in Christ

In the Gospel, therefore, we see what God has done for us sinners that we might escape His wrath and the eternal punishment which is due reward of our deeds. The Gospel reveals God's love and mercy and grace. In the Gospel He reveals Himself to us as "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exod. 34:6, 7). In the Gospel the full and glorious truth is revealed of what John so beautifully and so succinctly says in those well-known words, "God is love" (I John 4:8). From the Gospel we learn that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). From the Gospel, then, we know that we are saved, but saved alone through Christ.

WILBERT R. GAWRISCH

## ITEMS FROM OUR NEWS BUREAU

### Seminary Celebrates Centennial:

The Wisconsin Lutheran Seminary, Mequon, the only Lutheran theological seminary in Wisconsin, is celebrating its one hundredth year with a series of centennial observances.

The announcement was made by the Rev. Prof. Carl Lawrenz, president of the Seminary.

On May 26, congregations throughout our 350,000-member Synod will

hold centennial services of thanksgiving. A special Synod-wide thank offering will also be gathered on that day to pay for an addition currently under construction at the Seminary.

On June 4, a class of 20 ministerial candidates will be graduated. Prof. Lawrenz will speak at the centennial graduation.

At the biennial convention of the Synod, scheduled to be held in Milwaukee, August 7-14, three grandsons

of a former Seminary president, Dr. Adolf Hoenecke, will deliver three essays on the Seminary's history and theological development.

On August 11, dedicatory services will be held during the Synod's convention for the new dormitory wing of the Seminary. The Rev. Prof. John P. Meyer, member of the faculty since 1920 and its former president, will preach the sermon.

The Wisconsin Lutheran Seminary opened in September 1863 at Watertown, Wisconsin, with a total enrollment of three. Since that time it has been relocated five times.

After fraternal relations were established with The Lutheran Church—Missouri Synod, the Seminary was temporarily transferred to St. Louis in the fall of 1870. Among the graduates from the Wisconsin Synod during this time were three brothers who later became presidents of the major theological seminaries of the Lutheran Synodical Conference: Dr. Franz Pieper, Concordia Seminary, St. Louis; Dr. Reinhold Pieper, Concordia Seminary, Springfield, Illinois; and the Rev. Prof. August Pieper, Wisconsin Lutheran Seminary.

In 1878, the Seminary was relocated in Milwaukee, where temporarily it occupied rented quarters. The next year property was purchased at 13th and Brown Streets at the site of the old Milwaukee Lutheran High School. Expansion soon became necessary and through the generosity of the Pabst family property was secured at 60th and Lloyd Streets, where a new plant was erected in 1893.

In 1929, the Seminary was moved to its present location on an 80-acre site in Mequon.

Throughout the years, according to its president, the emphasis in the Seminary has been upon "the exclusive authority of the Holy Scriptures."

And Pastor Oscar J. Naumann, president of the Synod, added that the great blessing of the Synod in its Seminary has been that "the Bible reigns as the undisputed queen of its theology."

In spite of the many changes introduced into the curriculums of theological seminaries in recent years, exegetical courses — the interpretation of Scripture in the original languages—still predominate at Wisconsin Lutheran Seminary. "Our chief aim is to graduate pastors who are thoroughly at home in this matrix of Christianity," commented Prof. Lawrenz.

The dormitory addition for 32 students now under construction at the school was authorized by the Synod to care for increasing enrollments. Next fall an enrollment increase of 16 per cent is expected.

In its 100 years, 1,350 pastors have been graduated.

The current enrollment at the seminary is 95, and the faculty numbers eight professors.

#### **Biennial Convention to Meet In Milwaukee in August:**

The thirty-seventh biennial convention of the Wisconsin Ev. Lutheran Synod will be held in Milwaukee at the Wisconsin Lutheran High School, 330 North Glenview Avenue, August 7-14, 1963. About 325 voting and

advisory delegates are expected to attend.

The announcement was made by Pastor Oscar J. Naumann, Milwaukee, president of the Synod.

Issues to come before the convention include the following:

— Further "authorization-to-build" on the contemplated 10-year \$10,000,000 expansion program of the Synod's educational institutions.

— The beginning of mission work in Puerto Rico and the Washington, D. C., area, and further expansion in Canada.

— Full-time executives for the Board for World Missions, the General Board for Home Missions, and the Board of Trustees.

— The adoption of a \$4,000,000 annual budget for each of the next two years.

— The question of continued membership in the Lutheran Synodical Conference. A memorial from the Wisconsin Synod to dissolve the Synodical Conference was voted down by the Synodical Conference convention meeting in Chicago last November. The vote reflected the superior voting strength of The Lutheran Church—Missouri Synod, which has opposed dissolution.

Our 350,000-member Synod has congregations in 16 states and two provinces of Canada, and missions in Japan, Nigeria, Ghana, Northern Rhodesia, Germany, and among the Apache Indians of Arizona.

By H. C. Nitz

## *By the Way*

### **Unreliable Reporting**

Peter Parson, columnist in *The British Weekly*, complains about the manner in which the public press reported a speech of his:

"When one makes a public speech it is interesting to see what the reporters seize upon as significant! It does not always coincide with one's own idea. I have just been reading a report of an address I gave yesterday to a United Church gathering on "The Growing Edge," in which I pleaded for sensitiveness to movements of healing and reconciliation taking place outside church circles. The reporter ignored my positives and stressed only my negatives, thus

throwing the entire speech off balance."

What is said of the British press can also be said of American newspapers. Often when we read the press report of a meeting we have attended or of a speech we heard, we are amazed at the incompleteness or incorrectness of the reporter's summary. In some cases the unbalanced report may be due to the incompetence of the reporter, who may be expert in reporting a boxing match, but has no judgment in religious matters. Even if the bias is not intended, a slanted report may do great harm.

Peter Parson could have underscored his complaint by citing the

case of a noted British psychologist who in one of his helpful talks on morals made a side remark that was, in the judgment of most people, rather shocking. That incidental remark was blown up by the press in a manner that quite completely distracted the reader's attention from the truly worthwhile things the speaker had to say.

The bias of the reporter is so often evident — even in the religious press — that one is inclined to say with Pilate: "What is truth?" We repeat what we have said in this corner before: Newspapers are not authoritative sources of information in theology and current church history.

## Act or Axe?

The Missionary Societies Act passed by the Republic of Sudan in 1962 is so drastic that a reporter writes that "many missionaries feel that the Act may well become the Axe."

The following extracts from the Act are quoted from *Sudan Witness*, 1962:

### The Missionary Societies Act, 1962 (EXTRACTS)

★ No missionary society or any member thereof shall do any missionary act in the Sudan except in accordance with the terms of a licence granted by the Council of Ministers. Such licence shall be in the prescribed form and shall specify the religion, sect, or belief of the missionary society, and the regions or places in which it may operate and *in addition may impose whatever condition the Council of Ministers may think fit either generally or in any specific case.* (Our Italics.)

★ A licence . . . may be renewed from time to time for a further year.

★ The Council of Ministers may refuse to grant or renew a licence if it thinks that the grant or renewal of a licence will be detrimental to the public peace or public interest, or that the activities of the applicant missionary society or any of its members may constitute a contravention of any of the provisions of this Act.

★ The Council of Ministers may at any time revoke or suspend a licence for any of the reasons mentioned (in the paragraph above).

★ No missionary society shall:

- a) Do any missionary act in regions or places other than those specified in its licence
- b) do any missionary act toward any person or persons professing any religion or sect or belief thereof other than that specified in its licence. (Missions may witness only to those of the same registration as themselves.—Ed.)
- c) do any missionary act calculated or likely to cause a breach of the public peace or a threat to law and order
- d) interfere in any political activity of any kind
- e) practise any social activities except within the limits and in the manner laid down from time to time

★ No missionary society shall bring up in any religion or admit to any religious order, any person under the age of 18 years without the consent of his lawful guardian. Such consent shall be reduced to writing.

★ No missionary society shall adopt, protect, or maintain an abandoned child without the consent of the Province Authority or the person appointed by it for that purpose.

★ The Minister may with the approval of the Council of Ministers make regulations for the carrying out of the provisions of this Act, (which) . . . may in particular relate to the following matters:

- a) the formation of clubs, the establishment of societies, and the organization of social activities
- b) appeals and collections of money
- c) famine and flood relief and similar charitable objects
- d) the holding of land by missionary societies and the regulation of its development by them
- e) the publication and distribution of papers, pamphlets, or books

★ Any missionary society or member thereof who contravenes any of the provisions of this Act . . . shall be guilty of an offence . . . and liable on conviction to a fine not exceeding one hundred pounds (\$300) or to imprisonment for a term not exceeding three months or to both such fine and imprisonment.

"We will stay," says the *Sudan Witness*. "In summary, the door in Sudan seems nearly shut, but not quite. There are still opportunities, and as long as they exist we will continue, by God's grace, to represent Him there. The Missionary Societies Act is no surprise to God."

General Director Raymond J. Davis comments: "God is God over all, and this is no emergency with him." Thus faith faces the fanaticism of Islam.

### 'Get Out!'

The enormous Red tide of Communism in China today may have had its beginning trickle in a small, seemingly insignificant event which occurred many years ago in the life of a student in China.

The humble student had not always been opposed to the message of

Christ. Enrolled in a Christian Mission school, he had heard from the lips of a faithful servant of Christ the life-changing Gospel of Jesus Christ.

One day several years after he graduated the young student learned that his beloved teacher had returned to visit the city. Eagerly the student made his way to the fine hotel where the missionary was a guest.

But the doorman rudely refused to admit him. Determined to see the missionary, he managed to make his way into the lobby where he explained his mission.

"Get out!" cried the desk clerk.

"But I want to see my teacher. He's a *missionary*. . . .!"

"I don't care if he is a missionary," came the reply. "We don't want Chinese around here." And the big Westerner tossed the slight young Chinese out of the hotel.

He walked away. So *that's* how "Christian" Westerners act! he thought. So *that's* how they treat a Chinese!

It no longer mattered that the student had been educated for a time in a school supported by missionary funds . . . taught by a man who had dedicated his life for service to God in the land of China. The humiliation at the hands of a Westerner had been complete.

What happened in the heart of that student that day is something you and I are suffering for today — something our children may *die* for.

The student? Mao Tse-tung, a name that epitomizes ruthlessness, godlessness, materialism, anti-God, anti-Christ. Mao Tse-tung, head of the Communist Party in China.

Might things be different today if a small Christian kindness had been shown the young man years ago?

*World Vision Magazine*, February, 1963.

## Anniversary

### Sixty-fifth Wedding

Mr. and Mrs. Adolph Graff of Zion Ev. Lutheran Church, Sanborn, Minnesota, on March 24, 1963.

# Direct from the Districts

## Pacific Northwest

### Construction in Progress, Tigard, Oregon

Gethsemane Ev. Lutheran Church of Tigard, Oregon, will soon have its new church. Pastor A. B. Habben reports that the contractor began work on March 11 and hopes to be finished by June 1. The congregation has been notified that its present place of worship, an old clubhouse, has been condemned by the state fire marshal and must be vacated by June 1. The new church will seat 168 and will have five Sunday-school rooms as well as a pastor's office.

The members of this mission congregation have done much work in anticipation of the happy day when they can move into their new house of worship. On January 6, the second anniversary of the congregation, they broke ground for their church. By volunteer labor they had removed some 60 fruit and holly trees from their property. They also dug the excavation for the footings and furnace room. A Conn church organ has been purchased and a working system of collecting money for the repayment of the Church Extension Fund loan has been in operation for two years already. May the spirit and zeal of this little group of Christians be an inspiration for Christians everywhere, especially for those in mission congregations!

### † Pastor Gustav Gerth †

Pastor Gustav August Gerth was born on February 16, 1888, in Hay Creek near Fairchild, Wisconsin. Following his confirmation at St. John's Lutheran Church, he enrolled at Northwestern College. Three years later he entered Concordia Seminary at Springfield, Illinois, where he completed his theological training in 1912. His first charge was at North Crandon (Argonne), Wisconsin; in addition he also served five other area churches. In 1918 he accepted a call to St. Paul's Congregation in Greenleaf, Wisconsin; six years later he was called to Immanuel's Congregation in Merrimac, serving three other churches in neighboring townships. In 1948 he accepted calls to our congregations at Sheridan and Seaforth,

### Relocation Planned, Portland, Oregon

Pastor Lee Sabrowsky of Grace Ev. Lutheran Church in Portland, Oregon, reports that a buyer has been found for the old church property. It is hoped that the sale will be quickly completed and that work can be started on a new plant on property purchased some time ago. Grace Congregation is a small self-supporting congregation that felt it could do much greater work in the kingdom of God if it were to relocate. To that end they have been working and planning for some time. We hope that now their hopes and dreams may finally come to fulfillment.

### New Life at South Cle Elum, Washington

The little mission of our Wisconsin Synod in South Cle Elum, Washington, has taken on new life and vigor. For many years this mission, served from Ellensburg 22 miles away, has had an average attendance of around 10. In the last months this has increased to around 30. Pastor Paul Albrecht has found quite a number of interested people not only in South Cle Elum but also in neighboring towns. The old hall that was used for the services is beyond repair, and plans are being made to supply this mission with an adequate place for worship.

### Problem in New Mission

The new mission in Spokane has been hindered because no suitable place has been found in which to hold services. Pastor W. Steffenhagen has been conducting services in his living room, but this is hardly satisfactory. He now reports that a vacant store may have to serve as temporary place of worship until a chapel can be built. We pray that the Church Extension Fund may soon be able to supply all our missions with adequate facilities.

The Spring Pastoral Conference of the District was held at Redeemer Ev. Lutheran Church in Yakima, Washington, April 23-25. Items of interest from the conference include the news that the District Mission Board is making definite plans to explore Alaska for its mission potential. The Mission Board also reported that requests have come from several areas to begin missions. The pastors of the District heard the report of the delegate to the Synodical Conference Convention. Through the assigned papers and reports all pastors were greatly uplifted and strengthened to return to their flocks with renewed vigor and zeal to serve their Lord and Savior with ever greater faithfulness.

A. H. ZIMMERMANN

Minnesota. St. Peter's Congregation in Elmwood, Wisconsin, was his next field of labor, and a year later he accepted the call to St. Paul's Congregation in the Town of Day and to Grace Congregation in the Town of Green Valley, both near Rozellville. Here he labored faithfully until the Lord suddenly called him home on the evening of April 18. The deceased also served St. John's Lutheran Congregation, his home church, at Hay Creek, some 70 miles from Rozellville, for the past three years. He was privileged to celebrate the fiftieth anniversary of his ordination in July 1962.

Pastor Gerth was united in holy wedlock with Miss Martha Zank of Hay Creek in 1912. She preceded him in death in 1955.

Funeral services were held at St. Paul's Lutheran Church in the Town of Day on April 22 and also at St. John's Lutheran Church in Hay Creek, where many of Pastor Gerth's relatives and those of his deceased wife reside. Pastor Carl Mischke delivered the sermon, based on II Timothy 4:6-8, at both services. The undersigned served as liturgist and officiated at the committal services at Westlawn Cemetery in Augusta.

Pastor Gerth is survived by two sons: Orville, of Racine, and Godferd of Minneapolis; by one daughter: Lorna, Mrs. John C. Schmoller, Jr., of Milwaukee; by two grandsons and four granddaughters. Also surviving him are four brothers: Edward, of Beloit; Adolf, of Eau Claire; Herman and Arthur, of Fairchild, Wisconsin;

and two sisters: Miss Martha Gerth and Miss Gertrude Gerth, both of Milwaukee. Two brothers and two sisters preceded him in death. Unto our Lord and His gracious care we humbly commend those who mourn his passing, knowing that He will not leave them comfortless.

G. O. KRAUSE

### † Mrs. M. Hoenecke †

During the morning of March 1, 1963, Mrs. Mathilda Hoenecke sat down to rest after she had suffered an asthma attack. This was not an unusual experience for her. She had been troubled with an asthmatic condition for a number of years. Some time later in the morning, when she did not respond to the call of her husband, it was learned that she had responded to the call of her Lord to enter upon His eternal rest.

Mrs. Mathilda Hoenecke was born March 10, 1892, in St. Charles, Michigan, the daughter of Mr. and Mrs. August Schmiede. After the death of her first husband, she entered the estate of matrimony with the president of Michigan Lutheran Seminary, the Rev. Prof. Otto J. R. Hoenecke, in September 1942. Since that time she resided in Saginaw and was a member of St. Paul's Lutheran Church. Her pastors officiated at the funeral service which was conducted on March 4, 1963.

In addition to her 92-year-old husband, she is survived by two daughters: Mrs. Minnie Miller of

Goodrich, Michigan, and Mrs. Helen Granger of Owosso, Michigan. A third daughter, Mrs. Lena Granger, preceded her mother in death in 1942. She also leaves three sisters and one brother: Edward Schiege, Mrs. Dora Brainard, Mrs. Anna Bleisner, all of Chesaning, Michigan, and Mrs. Amanda Treiber of Unionville, Michigan. Eight stepchildren also survive her: Pastor Edgar Hoenecke of Mesa, Arizona, the Rev. Prof. Gerald Hoenecke of Mequon, Wisconsin, Pastor Hugo Hoenecke of Detroit, Michigan, the Rev. Prof. Roland Hoenecke of New Ulm, Minnesota, Mrs. Ethel Backer, Mrs. Hilda Pfeiffer, Mrs. Edith Radtke, and Mrs. Gertrude Zessin, all of Saginaw, Michigan.

Living or dying, Lord,  
I ask but to be Thine;  
My life in Thee, Thy life in me,  
Make heav'n forever mine.

RICHARD A. GENSMER  
DANIEL L. JUNGKUNTZ

### † Mrs. Wilhelmine Sauer †

Mrs. Sauer had made arrangements to attend the church service on Palm Sunday. However, when she was called for shortly before church time, it was discovered that during the night the Lord had called her and had taken her soul into the Church Triumphant. The funeral service was conducted on April 9, 1963, in Saginaw, Michigan, by the pastors of St. Paul's Lutheran Church, of which she was a member.

Mrs. Wilhelmine Sauer was the daughter of the late Pastor and Mrs. John H. Westendorf. She was born in Kalamazoo, Michigan, on January 21, 1894. At the age of four years she came to Saginaw with her parents when her father accepted the call as pastor of St. Paul's Lutheran Church. Here she was confirmed in the Christian faith into which she had been baptized in her infancy. On June 25, 1914, she was united in marriage with the Rev. Prof. Adolph H. Sauer. She continued to reside in Saginaw, since her husband was a professor at Michigan Lutheran Seminary. Also after the death of her husband in 1946 she continued to make her home there.

She was the mother of four sons and one daughter. Three sons and the daughter survive her: the Rev. Theodore Sauer of Lusaka, Northern Rhodesia, Africa; Bertram of Utica, Michigan; David, who is attending school in Cleveland, Ohio; and Lois, Mrs. James Malone, of Burt, Michigan. Another son, Walter, preceded his mother in death last year. She is also survived by 15 grandchildren as well as by one brother and two sisters: the Rev. Wynfred Westendorf of South Haven, Michigan, and Eleonore and Margaret Westendorf of Saginaw, Michigan.

For Christ, my Lord and Brother,  
I leave this world so dim  
And gladly seek that other,  
Where I shall be with Him.

RICHARD A. GENSMER  
DANIEL L. JUNGKUNTZ

## Editorials

(Continued from page 147)

it that not even a hair falls from our heads. Under His loving providence all things, whatever they may seem, must work together for our good.

But the general universe is not His chief interest. That is the Church. As St. Paul writes, God "gave him to be the head over all things to the church." He provides the Church with the workers it needs: Apostles,

prophets, evangelists, pastors and teachers. He sees that each messenger is sent to the proper locality and provides each congregation with the particular pastor to carry out the work which He wants done there. What a comfort it is for a congregation to be able to say: Jesus has given us this particular pastor to carry out the work which He wants done in our midst!

Yes, with Jesus in charge as the ascended Lord, even our church work is not left to chance but is under His full control and direction.

IM. P. FREY

## Studies in God's Word

(Continued from page 148)

to be needful. The omniscient God knows otherwise, and says "No." He answers our prayer in a way that we had not expected.

But if sinful earthly parents can be trusted to give good gifts to their children, how confident we ought to be that our heavenly Father will certainly know what is good for us.

In fact, God does not limit His gifts to earthly things, the things

we so often emphasize in our prayers; He is ready to give us the greatest Gift of all, the Holy Spirit, the Gift which includes all other spiritual treasures. Let us but ask — perseveringly, insistently, confidently.

C. MISCHKE

## CALLS ACCEPTED

### The Office of Administrator — D.M.L.H.S.

Pastor Oscar Siegler, of Mt. Calvary, Wisconsin, has accepted the call as administrator of Dr. Martin Luther High School.

### English Professorship — D.M.L.H.S.

Mr. Raymond Duehlmeier, of Nicollet, Minnesota, has accepted the call to teach English in the high-school department at Dr. Martin Luther College.

A. GLENDE, Secretary

### NOMINATIONS — D.M.L.C.

#### For Science Professorship

The following have been nominated for the professorship in the field of science at Dr. Martin Luther College:

Mr. Robert Adickes, Lake Mills, Wis.  
Mr. John Heyn, Tucson, Ariz.  
Prof. Iver Johnson, Mankato, Minn.  
Prof. Thomas Kriewall, Saginaw, Mich.  
Pastor Herbert Kuske, Saginaw, Mich.  
Pastor Ulrik Larsen, Milwaukee, Wis.  
Mr. Gerald Mallmann, Appleton, Wis.  
Mr. Bertram Sauer, Detroit, Mich.  
Pastor Cyril Spaude, Aberdeen, S. Dak.  
Mr. Kenneth Werner, Milroy, Minn.

The Board of Control of Dr. Martin Luther College, New Ulm, Minn., will meet on May 30 at 9:00 a.m. to call a man from this list.

Correspondence concerning these nominees must be in the hands of the undersigned not later than May 29, 1963.

Arthur Glende, Secretary  
Dr. Martin Luther College  
Board of Control  
17 South Jefferson St.  
New Ulm, Minn.

### COMMENCEMENTS

#### Dr. Martin Luther College

Commencement exercises at Dr. Martin Luther College, New Ulm, Minn., will begin at 10 o'clock on Wednesday, June 5. Prof. Erwin E. Kowalke of Watertown, Wis., will deliver the address.

On Tuesday, June 4, at 5 o'clock, the alumni and friends of the institution will meet for a luncheon in the College dining hall. This will be followed by the concert at 8:15.

We extend a cordial invitation to all.  
CARL L. SCHWEPPE

#### Northwestern College

Commencement exercises at Northwestern College will be held on Thursday, June 6, at 10:00 a.m.

The alumni will meet on Wednesday, June 5, at 3:00 p.m. The alumni luncheon will follow at 5:00, the commencement concert at 8:00.  
C. TOPPE

### PIANO, ORGAN TEACHER NEEDED

A piano teacher and an organ teacher will be needed on the music staff of Dr. Martin Luther College, New Ulm, Minn., for the next school term. Persons interested in either of these positions and those knowing of persons qualified for these positions are asked to inform the undersigned.

Prof. Meilahn Zahn, Chairman  
Music Department  
Dr. Martin Luther College  
New Ulm, Minn.

### HIAWATHA LUTHERAN BIBLE CAMP

For the seventh summer the Hiawatha Lutheran Bible Camp will be in operation at Clear Lake (Shingleton), (Upper) Michigan, from July 7 (Sun. afternoon) to July 13 (Sat. morning) for young people of our churches, ages 10-17. Pastor P. Kuckhahn will be the director. Further information will be cheerfully given by the undersigned, the secretary of this camp.

Pastor Theophil Hoffmann  
1205 Minnesota Avenue  
Gladstone, Mich.

### WHITEWATER LUTHERAN YOUTH CAMP

Place: "Camp Whitewater," Whitewater State Park, Altura, Minn., north of St. Charles, Minn., and US Hwy 14 about 5 miles.

Dates: Boy's and Girl's Camp, for ages 8-preconfirmation age, June 30 to July 7; Teen-ager's Camp, for confirmed age and up, July 7 to 14; Pastor's family retreat, July 14 to 17.

Camp Activities: Bible Study, Singing, Hiking, Swimming, Volleyball, Softball, Badminton, Handicrafts, Picnic.

Rates: Boy's and Girl's Camp and Teen-ager's Camp, \$15 plus \$1 to accompany registration; (a 50c one-use Minnesota State Park sticker for each car entering must be extra); Pastor's family retreat, \$8.50 per person, under 6 years, \$6.

For additional information: Write to Pastor Darryl Bruemmer, Box 84, Eitzen, Minn., for Boy's and Girl's Camp and Teen-ager's Camp. Write to Pastor R. A. Kant, P.O. Box 136, Altura, Minn., for Pastor's family retreat.

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### WESTERN DELEGATE CONFERENCE

Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

Time: June 25-26, 1963, beginning with a 10:00 a.m. Communion service in the Academy gymnasium; Cyril Spaude the preacher.

Essay: Relationship between the layman and his congregation, J. Murphy. Each congregation is to have a lay delegate. Bring bedding, etc., as you will be housed in the dormitories.

D. ZIETLOW, Secretary

### MICHIGAN

#### PASTOR-TEACHER CONFERENCE

Date: June 11-13, 1963.

Time: Tuesday, 10:00 a.m. to Thursday, 12 noon.

Registration: 9:00-10:00 a.m. Tuesday, June 11, 1963.

Place: Zion Ev. Lutheran Church and School. Opening session at the day school, Cole at North Macomb St., Monroeville, Mich., G. M. Cares, host pastor.

Holy Communion service: Tuesday, June 11, 1963, 7:30 p.m., Zion Ev. Lutheran Church, Cass at West Second St., Kenneth Vertz, guest speaker.

Accommodations: Requests for meals and lodging are to be made on the cards provided no later than June 5.

Agenda: "An Evaluation of the New Testament Translation of the New English Bible," Pastor Daniel Jungkuntz; "A Study of Titus, Chapter Two," Pastor Robert Holz; "Certain Pitfalls We Must Avoid if We Would Keep Our Sermons Christ-centered," Pastor Edwin Frey; Committee Reports to the Synod; Other business.

RONALD F. FREIER, Secretary

### MINNESOTA

#### ST. CROIX PASTOR-DELEGATE CONFERENCE

Date: June 18, 1963.

Time: 9:00 a.m. Central Daylight Saving Time.

Place: Trinity Lutheran Church, Osceola, Wis. (R. Schroeder, host pastor).

Preacher: C. Bolle (C. Zuleger; alternate). Program: "Information and Inspiration for World Mission Program."

J. G. HOENECKE, Secretary

### NEBRASKA

#### EASTERN DELEGATE CONFERENCE

Date: Thursday, June 20, 1963, opening with a Communion service at 9:00 a.m. Place: Peace Lutheran, Clark, S. Dak., R. J. Zink, host pastor.

Program: The Syllabus of Synod as assigned. C. E. CONE, JR., Secretary pro tem.

## SOUTHEASTERN WISCONSIN

### METROPOLITAN NORTH CONFERENCE

Date: May 27, 1963.

Time: 9:00 a.m.

Place: Divine Charity Ev. Lutheran Church, Milwaukee, Wis., 2976 N. 1st St.; A. M. Walther, pastor.

Preacher: P. Knickelbein (H. Kruschel).

Program: Exegesis of the First Epistle of St. John, P. Janke; Visitor's Report; "The Rise And Fall of the Buffalo Synod With Special Emphasis on Clericalism," M. Braun; Book Review: "Planned Parenthood," by A. M. Rehwinkel, by R. Kleist.

Note: Please send excuses to the host pastor.

MELVIN C. SMITH, Secretary

### DISTRICT PASTORAL CONFERENCE

Place: St. James Lutheran Church, 2028 N. 60th Street, Milwaukee, Wis., W. O. Pless, pastor.

Time: Tuesday and Wednesday, June 18 and 19, 1963.

Communion service Tuesday morning at 9 o'clock.

Essay: The Ecumenical Movement and True Ecumenicity, Pastor James Schaefer.

HE'NRICH J. VOGEL, Secretary

### METROPOLITAN NORTH DELEGATE CONFERENCE

The Metropolitan North Delegate Conference will be held on Sunday, June 2, 1963, at Redemption Ev. Lutheran Church, N. 68th and W. Thurston Sts., Milwaukee, Wis., from 2:00-4:00 p.m.

All pastors, male teachers, and church-council members are members of this conference.

GERALD E. BERGER, Secretary

## WESTERN WISCONSIN

### DISTRICT PASTORAL-TEACHER CONVENTION

Date: June 11 to June 12, 1963.

Place: Northwestern College, Watertown, Wis.

Starting time: Tuesday, June 11, 10:00 a.m. D.S.T.

Communion service in the College Chapel Tuesday, June 11, 7:30 p.m.

Details for announcing will be sent to all pastors and teachers.

H. WINKEL, Secretary

## ORDINATIONS AND INSTALLATIONS

### Pastors

#### Installed

**Berger, James C.**, as pastor of Gethsemane Ev. Lutheran Church, Mason City, Iowa, by R. Uhlhorn; assisted by J. Parcher; April 28, 1963.

**Clement, Arthur J.**, as pastor of Memorial Ev. Lutheran Church, Williamston, Mich., by F. Zimmermann; assisted by K. Krauss, C. G. Leyrer, Erhard Schulz, Kenneth Vertz; March 31, 1963.

**Jeschke, Adolph**, as pastor of St. John's Ev. Lutheran Church, Dowagiac, Mich., by E. Klaszus; April 14, 1963.

**Klaszus, Ernst**, as pastor of St. John's Ev. Lutheran Church, Tappen, N. Dak., by M. Putz; assisted by W. Loescher and D. Buske; April 21, 1963.

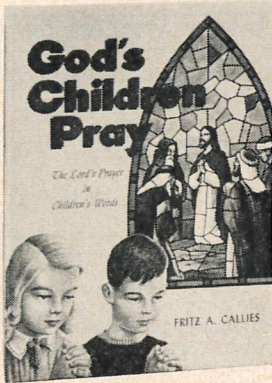
**Krenke, David A.**, as pastor of Good Shepherd Ev. Lutheran Church, Sioux Falls, S. Dak., by V. Theiste; assisted R. Wendland, J. Brandt, E. Werner, P. Petersen; April 21, 1963.

**Reimers, Reuben**, as pastor of St. Paul's Ev. Lutheran Church, Moline, Ill., by M. Schroeder; April 21, 1963.

## CHANGE OF ADDRESS

### Pastor

**Reimers, Reuben**, 163 19th Ave., Moline, Ill.



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